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NOTE—The Editor can vouch for the efficacy of this fruit as a cure for constipation.



# THE SEGNORAM

Volume IV.

June, 1905

Number 3

## NEVER GIVE UP

Never give up! When your courage ebbs low,  
When you go down under Fate's stunning blow,  
Get up again with a gleam in your eye;  
Swear you'll stay with it, and win by and by!  
Cling to the willows, and when your hands slip,  
Make one more effort, and get a new grip!

Never give up! Take a reef in your pluck;  
Sometime there'll come a new tide in your luck;  
Missing Time's forelock, don't sit down and wail;  
Do the next best—and grab hold of its tail!  
Swing to its tail—for a poor hold, my son,  
Is many times better, I tell you, than none!

Never give up! Though Misfortune you've met,  
Just tell the old vixen there's fight in you yet!  
There's no use delaying the game while you cry—  
This world won't be moved to console you with pie.  
Sing, "Better times coming!" and stiffen your lip;  
Hurrah for tomorrow and get a new grip!





## The Man Who Watches the Clock

"The man who intends to succeed works without a time table."

In my position as an employer I am constantly called upon to determine the prospective value of an employe. In doing this I have learned many indications that tell me of his or her chances for success. One of these signs which unfailingly points to failure is the habit of watching the clock.

I have always found that the employe who watches the clock and adjusts his work so as to be always prepared and ready to leave it the moment the clock strikes the closing hour—who measures the amount of work he does for his employer by means of his narrow standard of value is following the road that leads to obscurity and mediocrity.

These people unconsciously build around themselves barriers that in future years will hopelessly separate them from the field of achievement, independence, honor and success. Their brains become slowly poisoned by the erroneous idea that they are doing right when they give just what their contract calls for—no more, no less. They live up to the letter of the law but overlook the spirit of it and do not see how they thus cheat themselves of knowledge, starve their minds and defeat their own ends.

The employe who watches the clock lacks a personal interest in the business he is engaged in and cannot give his employer the honest effort for which he is being paid.

He seldom learns or cares to learn anything about the business outside of the particular work delegated to him. His labors begin and end at certain hours; others may remain several hours later to finish their work but he never remains to see if he could be of any assistance to them. He doesn't intend to work overtime, he has put in all the hours he is being paid for—all his contract calls for.

The business world does not want that kind of men and women—it is overcrowded with them already. It wants men who forget that there are clocks; men whose going-home time is indicated by the completion of the work or business as a whole; men who are on hand to help start the wheels of business; men who forget self in their eagerness to conserve the interests of the business with which they are

connected; men who do a little more than is expected of them and who work for the very joy of working; that is the kind of men the world needs today; that is the kind of men who will win the respect, the confidence and the consideration of their employers; that is the kind of men who quickly reach the top notch of success; that is the kind of men who do not live in vain.

On the other hand what has the man who watches the clock to look forward to? Just this: When his hair is sprinkled with white and the best of his strength and life lie behind him he will be found doing his work as usual with one eye on the clock—unknown and unhonored. He will still be a negative character with nothing in him to reprimand and nothing to praise—a man the world would have gotten along just as well without. He will have been in it but not a part of it. To him there will never come that inexpressible thrill of pleasure that comes to man when a great trust is reposed in him; he will never know the unspeakable happiness of receiving the congratulations of his friends upon the occasion of his promotion; he will never know the incomparable peace and gladness that comes when one closes the desk, turns out the lights, locks the door and goes home saying to himself, "I have accomplished something today."

There can be but one result for the man who watches the clock—failure. He will always be an employe who will never know the measure of independence that accompanies a position of trust. His employment will always be uncertain, remaining a short time in a place only to be routed by a man who ignores clocks and will therefore pass him on the road toward success.

When he grows old his services will not be wanted at any price and in time he will pass away and be unmissed and unmourned because he only existed here and was never a vital part in the affairs of the world.

Moral: Don't watch the clock but measure your work by your desire for success, realizing that life is a school and every effort you put forth for others brings to you experience and knowledge that is priceless.

A. VICTOR SEGNO.



# Happiness and No Bank Account

By J. WARREN ACHORN, M. D.

Generations of individuals follow each other like sheep through a hole in the fence, in spite of books in the library, advice by the yard and experience by the ton. The great common herd and the rest of us move up one peg every hundred years or so, and this, too, in face of the fact, that, by the time the upper crust is fit, our vitality is usually exhausted, the strata dries out, and an under crust takes its place, only to rise to the top and be skimmed off as before. The compact force in a crowd comes from behind, yet the skirmishers in front, who represent the ideals of civilization, are the ones who are getting their heads cracked. The evolution of the world is the work of both those who are struggling at the bottom of all creation and of those who fall on the firing line, being pushed on from behind.

Books know little; they know exact scientific problems, theoretically, they know and tell some other things very well, but until the ideas they record can be successfully applied by the man who studies them, they are no more to be depended upon than a good rifle in the hands of a novice. No man can express in words the solution of life problems, that he can often fathom by intuition at a glance. If he could, every one with a good memory and application might read and become as proficient and wise as every other. The English language is as barren of words to express intuitive knowledge as it is barren of terms of endearment. People will generally take advice by doing as they please; this would be right enough if they alone were affected by their acts. Individual experience is the great teacher to whom we all finally yield, and the price paid for knowledge gained in this way is often attended with suffering. Experience is a high-priced teacher or conquerer. One good way to utilize experiences is, metaphorically, to tie them all to elastics that run back over the shoulder; we can occasionally pull them up, compare what has been with what is, and then let them fly back again out of sight.

Four factors are needed in this country as now run, to make life palatable and worth living for those who have to earn their livelihood in the professions—good health, something to do one loves to do, a hobby and peace of mind. With good health one can endure

almost anything and laugh, without it one is not good for much, not good company even, unless perchance filled with the spirit of optimism. By good health is meant being strong, for it is not necessary to be strong in order to be well. One who is both well and strong has received double measure. And next to health stands something to do, and it little matters that something is provided one can do it as well or better than anybody else. The moment we become an exponent of the thing for which we stand, there is reward and satisfaction in the doing which the price paid for service rendered does not especially augment or the failure of compensation destroy. Every man should have a hobby, something to which he can turn for diversion when the calling by which he makes his living threatens his general health. There are few professional men living among the bricks and mortar of the great metropolis, walking the stone streets, breathing the coal dust, listening to the eternal din and working as professional men are obliged to today, who have the physical endurance to stand it no matter how strong they were when they set out. They must all have their periods of rest or break down. The young man who does not cultivate some hobby in this age of tension without relaxation, as a part of his education, makes a mistake. It is not difficult to keep alive interest in something learned in boyhood of which one is past master; it is difficult to create a vital interest in after years in new surroundings or untried sports. Every mind during the vacation recess or period of enforced rest from whatever cause, goes on generating energy for the accomplishment of the daily task, and, unless this force is utilized in some agreeable way, it leads to depression, the "blues," or some habit or condition that is worse. The man who does not have a good time when away on his vacation is the man without a hobby. The Irishman who falls or is thrown from his dump cart in the city, would soon get well if he were given a potato patch to dig in while his claim for damages is being adjusted. The mind is a dynamo that does not stop running any more than a locomotive on a down grade after the lever that controls the propelling power is pushed home. Peace of mind is simply a question of habit, mental and physical, and our having character to change from a bad



one, by self-education, to one that is better when we should. Which of the two is to be preferred can be demonstrated by trial, when the difference in effect will become apparent. It is idle to form an opinion of the effect of one habit while indulging the other.

The prevailing idea in the minds of Americans and especially in the minds of our younger men, is that dollars and cents are the key to the greatest measure of happiness and success. It is the obligation, the question of credit and honor that makes a dollar great. The power of money is not to be underestimated, but the fact must be emphasized that obligations and not dollars are what salaried men must regulate, for the professional man today is quite as nearly salaried, with his fees regulated by custom as an official of the town or state. Money is a dangerous thing to fall in love with for the luxuries it will buy. Money and misery often go together, more often than health and poverty.

Many a young man imbued with the "get rich quick" craze, rushes off into some of the remoter sections of our common country, possessed with the notion that somewhere, where the other fellow has not been, there is a bag of gold tied up waiting for him, that he has only to discover it, as he would raisins in a pie, when all the happiness and pleasure this world can afford are his in a lump and a hurry. He dreams that skill, prominence, fame and success are going to be his somehow, when he gets the dollars, without the mental discipline and long, hard training that others have had to undergo who have finally gained recognition and place. Or, perchance he enters some great city, if he happens to be a country bred boy and begins his career there, never seriously considering what he is giving up for the rumored possibilities within his reach in the great hot-beds of intelligence and energy. He leaves his established home, where for generations his name has been handed down and is recognized and known for all that is best in citizenship, honesty, prosperity and home life, little realizing that in the single word "established," that he can spell so easily, are summed up factors that it will take years to duplicate. Great cities are great waste-baskets where human beings are ground up much as bones for phosphate in a machine for the purpose. For every man that wins, hundreds are destroyed, so far, at least, as their usefulness goes. Many a man in a great city becomes a nonentity, who, had he remained in the environment in which he was born and for which he was physically and mentally constituted, or had he wisely gone to places of less popula-

tion and power, would have made a success of himself sufficient for his usefulness and happiness and the needs of the community in which he lived. It is the spirit of adventure that scatters our young men broadcast and no one wants to stop it, but it is often a misdirected force, as ours was, when as boys we stole grapes from our neighbors, when the same grew in the garden at home, or we pelted our neighbor's hens when our own were doing the unlawful scratching. When a young man is unsuited to city life and a calling that keeps him within doors, he should rather be persuaded to live the simpler life and sweeter, in touch with nature, even if he does not make as great a success as the world sees it.

The most civilized end of this country has now a working gait that drives a man to his breaking point in ten or fifteen years from the time he enters the arena, unless he is unusually strong physically, or knows his limitations and is wise enough to keep within them. It goes without saying that the professional man of today of average ability is the hardest worked and poorest paid of any man in the country, in proportion to his training, his industry and his social needs. A professional man is pinched in between the rich man on the one hand and the poor man on the other; he must pay the rich man's price for many things he must have, the poor man pays him what he can. For every thousand who can pay there are seven thousand poor who pay little or nothing. As an educated and professional man he must live within certain limits, geographically and socially in any community; he must identify himself with organizations, if he would associate with his classmates, his equals or his superiors; he must dress well. A professional man of years and standing is a public man, his office becomes the objective point for hundreds and they are not all seeking an audience with the expectation of paying for it; these and numerous other demands that are matters of courtesy and entertainment prey upon his energies and resources. Three hours of mental labor are equal to eight of physical, and yet what professional man is there who is not working twice three hours every day under pressure or necessity of some sort. The laboring man's health is assured; he is protected by law from working over eight hours a day, while he has just exercise enough with a round-nosed spade and pick, with a hole in the ground for a job, to digest his dinner properly and keep in the pink of condition. His professional brother, looking out upon the world from his hole in the wall, has no such chance and he has greater need. With professional



men it is more often a question of physical endurance than of skill and opportunity after the necessary experience has been acquired. The working man in any of our larger communities, since he is not hedged about by conventionalities and social exactions, who lives where he can with comfort, who elects the top rail of some fence a forum, where he can talk or smoke and take a sun-bath, who reads the penny paper and is kept from mental starvation, with less hours of labor, with less compulsory expenses, is more reasonably placed when it comes to the wear and tear of life than his professional brother. They are both on the same track, after the same thing, but the laborer has the pole.

The temerity of men of education and refinement who have saddled themselves with obligations and who from false pride or lack of force of character will neither retrench nor quit, but who keep on until they wreck themselves from overwork and worry, or suffer their good names that have stood for generations to fall, is markedly in contrast to the unconscious power that rests in the heart of a healthy working man. A man with an injured leg, when told by his physician he must rest for ten days, declared in a fever of excitement that he could not because he had a wife and child to support and his salary was only three thousand a year. He had been standing at a desk for twenty years and he hesitated about sitting down for one week for fear of coming to want. Picture in contrast the country lad who went from Maine to Alaska, from there to Australasia, then back to Valparaiso, over the Andes into Brazil, thence to Mexico and finally home through the southern states by way of the Atlantic Coast plain, taking five years to make the journey. And he did this on the strength of a good forearm worth a \$1.50 a day, he did it with the consciousness that he could do it again, an unconscious power possessed only by robust men who live heartily and simply from day to day and work and pay as they go. This sort of democratic power is rapidly fading out of the make-up of our over-civilized men.

There is time enough for a man to work out the best there is in him in the course of his active career, and he has neither to exhaust his body nor his brain beyond repair while doing so. The world's Jack-pot, in which we all share, has only a living in it for the most of us, yet there are men in every community who will not be guided by these or any other facts. These are the men who try to do ten years work in three, who try to get at the picket window without regard for others in the

line; they are men of small brain usually, and having tackled something that is too big for them, they are afraid to relax and laugh or let go, something every man under nervous strain should do once at least in every twenty-four hours, for fear this thing they are trying to do, whatever it is, will get away from them. We see these men dragging about after a time, mental and physical wrecks, wrapped in Joseph's coat, figuratively speaking, not a patch of what they once were, never useful, in the best sense, never happy, always a cause of concern for others. Then there is the reckless variety who are bound to go to the wall anyway. The best we can do for them usually is get out of the way and let them go. These are the men who have no character "to nail to." All roads lead to Rome, but the man in the sulky does not always get there first. The vitality that sets the ball of life rolling determines the length of the roll. If our fathers lived long, we are apt to; the mother is the matter of this problem. Hanging the wreck of a body about a vital spark that will not go out is a poor exhibition to make of one's powers. Invalids generally outlive those who wait on them.

"Coming to want" is an old bugbear saying that has been held over the heads of New Englanders until they are nearly all night-mared with it. There is always a vast amount of mental drudgery and physical strain connected with learning the fundamentals of any of the professions and in passing the miserable cramming examinations of our present educational system, but once a man's *digestion* is past these and past the probation period that follows, when he is getting the needed skill and experience at starvation rates, if, after that, he does not succeed, he is either the victim of bad habits, is temperamentally unsuited to his work, has gotten hold of the wrong job or the wrong end of the rope, or he has large-sized mental defects. We have all been taught to work, and we have all been told to save. There was no worry nor apprehension when our mothers were our bankers, and we taught school for \$40 a month and "found." False pride, lack of character, bad habits, luxuries, extravagance and selfishness personified in ourselves or in those about us, are the things that usually get a man in debt. A sound man of character who has the courage of his surroundings need never come to want. What does a man need anyway whose active business life is done, to enable him to live in the dignity to which a man well born, well educated, who has worked hard, is entitled? A roof that does not leak, a cellar that is dry, a wife that loves



him, a garden patch, an open fire, an occasional book, a friend or two, a stomach that will still digest, and peace of mind. Then there are the ideals of life, that we cannot get on without and that we sometimes exalt, but, like bubbles that reflect the prismatic hues of the rainbow, they are not to be depended upon.

Some men get rid of their conscience by having faith in the Lord, they let him take care of it for them, but all have not that faith. Faith is an acquired mental attitude, as much so as honesty or a sense of justice. If any of us failed to add that factor to the sum of those that make up our manhood, I do not know that we should be condemned for it. Sabbath-school teachers in the olden days had faith but were poor enlighteners; school teachers often failed to impart their knowledge to others so as to be understood. We were made the recipients of many things we could not digest, and we were seldom allowed to be heard. People without faith in their composition then, have to look elsewhere for their peace of mind. For many the fact that there is nothing in their lives that might not be known, that might not become a universal law puts them at their ease. A man living up to this standard is master of himself, and this form of emancipation is worth more than experiencing religion as it was done in bygone days. That was something a little better than an attack of hysteria. For the working man and for the most of creation, for that matter, there is no better everyday religion than the work he has to do, if it is done right. The laborer has a better religion in the hole he is digging to some purpose, than the educated man who spends his time tinkering with creeds. A poor man finds a relish for the money he is earning and a relish in spending it, since there is necessity in both; he has no money to lose. The man born rich who knows nothing of the pleasure of work from necessity, has not this incentive, but he does have money to lose and worry over. It is quite as much of a task to invest money as to earn it. The man who spends money for no good cause, but in the vain effort to find something to amuse himself with and kill time, when he has seen and done it all and is satiated, is not nearly as well off as the man with the pick.

Every man who lives his life through rightly, fades to his finish as a clock runs down. He does not die as half the overfed, overworked, overanxious men do, like a tree dead in the tops whose roots insist upon living, but he falls as a leaf does in October from a reddened maple in the morning sunlight, rich in color; everyone looking sees the leaf fall but no one listening hears it strike. The game of life

is a game of cards, every man holds his cards and plays his game. If he holds only ten spots and a Jack he cannot hope to take the queen. The man who plays a poor hand well is greatly to be admired. We are all here for a purpose—to do some part of the world's work. It is a part of the Great Plan and to that end our strength and usefulness should be preserved. Every life should be fostered for whatever there is in it, the strong should not be pitted against the weak, but in this competitive land of ours a large measure of the usefulness of those living is lost, the strong overpower the weak and either kill them outright or have them to care for as invalids. Equality of ability among men is an unknown thing. All cannot do the same work or work equally well, but everyone can, no matter what his limitations, do something useful in the right place and be counted a red brick in the Great Wall of the world's progress—not a white brick, nor a black brick, nor a cracked brick, but a good, decent red brick, capable of holding up two or as many as may be placed upon it in all time to come.

### The Habit of Doing One's Best

This habit of always doing one's best enters into the very marrow of one's heart and character; it affects one's bearing, one's self-possession. The man who does everything to a finish has a feeling of serenity; he is not easily thrown off his balance; he has nothing to fear, and he can look the world in the face because he feels conscious that he has not put shoddy into anything, that he has had nothing to do with shams, and that he has always done his level best. The sense of efficiency, of being master of one's craft, of being equal to any emergency; the consciousness of possessing the ability to do with superiority whatever one undertakes, will give soul satisfaction which a half-hearted, slipshod worker never knows.

When a man feels throbbing within him the power to do what he undertakes as well as it can possibly be done, and all of his faculties say "Amen" to what he is doing, and give their unqualified approval to his efforts,—this is happiness, this is success. This buoyant sense of power spurs the faculties to their fullest development. It unfolds the mental and moral, and the physical forces, and this very growth, the consciousness of an expanding mentality, and of a broadening horizon, gives an added satisfaction beyond the power of words to describe. It is a realization of nobility, the divinity of the mind.



# Making the Best of Yourself

If other arts are hard to practise, the art of dressing well, of studying well, of making a success of any kind of accomplishment, the art of living well exceeds them all in difficulty. And it is one to which comparatively few among us pay any real attention. If we want to succeed in any other special object, we generally take pains to learn its rudiments, at least, to impress certain regulations in our minds, even to learn them by heart, taking ourselves severely to task if, through stupidity, we omit this or forget the other. But where the question of living according to "the best light in us" is concerned, how little account we take of small negligences and grave omissions!

Yet one of the earliest principles is the habit of taking pains. Only through constant vigilance in trifles, the infinitesimal details of daily life, can we add up the big sum of perfection. And we *must* concentrate. Whether it be in our work, whether it be in our play, or whether it be in our religion, let us set to work thoroughly to combat our difficulties, to learn successfully whatever we have set out to accomplish. It is not easy to do this, of course; but very little in life that is worth doing is ever easy. Half the failures of this world are due to the ever-increasing tendency of the age to dissipate our energies in attempting first this or that new scheme. There are many persons of excellent ideas who nevertheless fail to carry any one of them through to a successful issue, mainly through this defect. They start a restaurant today and become a milliner tomorrow. They take boarders for a month, only to spend the entire proceeds on a week's visit. They try to work seriously in some city office as typewriters or secretaries, and spend their evenings with the rash friends who think the amusement of late theater and supper-parties is "necessary after the day's hard work." Then they fall ill, and their doctor complains that they have been overworking, and medical bills and help towards seaside trips and in countless other directions is demanded from the very relations whose own wisdom and forethought has enabled them to lay a little money by, to meet other persons' emergencies!

We have been speaking so far only of those of whom economy is required; but for the wealthy also concentration is a necessary factor in the art of "making the best" of life. For it has much to do with charm. Surface clever-

ness, the pose of culture on the part of those who cannot really discriminate between what is of real worth and what is not, is soon discovered. When women or men talk of any subject in which they are really interested, and of which they already know something, or are anxious to know more, no listener can be bored. But nothing is so tiresome as some fruitless argument about a matter concerning which the speaker is merely affecting interest for the sake of seeming well informed. Whether our aims lie in the direction of mathematical problems or scientific research, religious controversy or practical work in the household, character study or knowledge of self, let us be thorough. Nothing is worth doing that is not worth doing well—in art, in philanthropy, in science, or religion.

The discipline of concentration brings its own reward. Once to have gained real mastery of self in any one direction is to have gained a force with which to combat graver evils. To give way to the momentary temptation—whether it be of indolence or some more obviously bad habit—is to "go the weaker when the next temptation comes." For in life, at any rate, each second counts for good or evil. We rise or fall with every hour.

One unknown writer says—

"You will never be sorry  
For doing your level best:  
For hearing before judging,  
For thinking before speaking,  
For standing by your principles,  
For being generous to an enemy,  
For promptness in keeping your promises."

And another sums up the whole question in a pithy phrase:—

"If you can't fly—climb."

Very few of us can fly, but most of us can climb to a certain height if we persist in looking up, and not down. If we want to make the best of life, we must fight the demons of morbid repining and useless regrets. We must be careful of talking overmuch with the friends whose so-called "sympathy" leaves us more discouraged by life's burdens, more aware of our own crosses and handicaps. "Life is a duty—dare it," is a brave and more bracing motto than "Life is a thorn-crown—wear it," when all is said and done. There is an optimism, too, which is almost as depressing in face of real suffering. But when things are going very hardly with us, as must happen



at times with every living creature, it is wiser to force ourselves to think of the good things that have happened in the past than to "rake up" the thousand and one squalid little tragedies in our personal or family life. There is good and there is evil, and there are lean years and full years to be accounted for in every household; and when the "secrets of all hearts are revealed" I believe that some of us will be ashamed at the unnecessary fuss we made over our own trifling disappointments and chagrins when we see the scars of other persons' wounds.

How, then, to make "the best of ourselves" in life? Always to be ready and watchful, to uproot even those tendencies which may lead eventually to evil—this sounds a way of life for saints, and the majority of us know so little about saints' lives that we are accustomed to look upon them as beings set apart, gifted from the outset with strange, supernatural powers which made it easier for them to attain to perfection than for us weak mortals. But most saints were only men and women like you and me to begin with. The sources of help were as open to them as to us, but not more so. You and I might be saints, too, if we set about our everyday work as did they.

For the way of life is always the same—always the life of prayer. I don't mean that we should spend our lives upon our knees—that our husbands, and mothers, and children, and brothers, and sisters should be kept waiting while we, in search of comfort and help, have withdrawn into some quiet and consoling place. We can pray just as well when going about our daily tasks as in a church or the privacy of our own rooms. "Do you ask to be the companion of nobles? Make yourself noble, and you will be," says Ruskin.

MAY BATEMAN.

## Facts About Los Angeles

**Area**—Forty-four square miles; average elevation, 270 feet; population, 200,000; assessed valuation, \$150,000,000 (estimated).

**Tax Rate 1904**—City, \$1.40; county, \$1.12½.

**Building Permits**—For the year 1904, 7064; cost, \$13,409,062. Los Angeles has for two years led all cities of its size in the country for value of building permits, and is still leading.

**Banks**—Commercial, sixteen; capital and surplus, \$9,200,000; deposits, \$34,880,632. Savings, twelve; capital and surplus, \$2,018,382; deposits, \$24,972,238. Total deposits, \$60,000,000. Clearances for the year 1904,

\$345,343,956. An increase of 500 per cent. in ten years.

**Los Angeles**, in the year 1904, jumped from twenty-second to nineteenth place in a list of seventy-five largest cities, in amount of Bank Clearances.

A phenomenal increase.

**Churches**—All denominations, 168.

**Schools**—Public school buildings, including State Normal, 61; teachers employed, 777; school children, 1904, 35,411; enrolled 28,297; private schools, 10.

**Library**—Volumes in Public Library, 108,983; home circulation, 725,438; equivalent to one book every ten days for every family in the city, a record not approached by an other Public Library in the United States.

Cost of living same as in Middle West.

**Manufacturing**—Manufacturing establishments of all kinds in the city, 1550; workmen employed, 12,000. The value of manufactured products in Los Angeles for 1900, according to the United States census of that year, was \$21,297,537. Estimated for 1904, \$42,000,000.

**Car Service**—One of the best, if not the best, electric system, urban and interurban in the world. Street cars all electric, five systems; 250 miles of track in city limits; interurban lines operating and projected, 500 miles; number of men employed living in city, 3000. For pay rolls and construction crews the companies distribute in Los Angeles \$150,000 a month.

**Steam Railways Entering the City**—Southern Pacific system; Santa Fe system; San Pedro, Los Angeles and Salt Lake Railway; Los Angeles and Redondo Railway. Number of men employed residing in city and vicinity, 4800. For pay rolls and construction crews the steam railroads distribute in and around Los Angeles nearly \$600,000 a month.

**Parks**—Public parks, sixteen; acreage, 3720; one of over 3000 acres being the largest municipal park in the world.

**Light and Power**—Electric companies supplying light and power, three; gas, two.

**Telephone**—Telephone companies, 2; subscribers, 32,343. This is equivalent to one telephone for every five men, women and children in the city, or one for almost every family, placing Los Angeles, in this respect, far ahead of all other cities in the world.

We build by the mile!

Twenty-one miles of new buildings erected in Los Angeles in the past year.

**Theaters**—Theaters, 8; amusement parks, 1.

**Hotels**—Best hotel accommodations in the country. Family hotels and lodging-houses



in all quarters of the city. Prices to suit all requirements.

Fire Protection—Steam engines, 13; chemical engines, 2; hook and ladder, 4; hose wagon and combination chemicals, 10; hydrants, 700.

Water—Abundant supply, owned by the city.

Figures for 1904—For the past year, showing some of the products of the territory surrounding Los Angeles: Citrus fruits, 28,000 carloads; vegetables, celery, 1800 carloads; cabbage, 500 carloads; cauliflower, 300 carloads; nuts, 750 carloads; raisins and dried

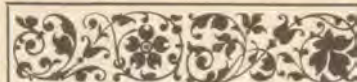
fruit, 774 carloads; butter, 3,390,000 pounds; cheese, 750,000 pounds; eggs, 70,000 cases; flour, 350,000 barrels; canned goods, 105 carloads; olives, pickled, 280,000 gallons; olive oil, 100,000 gallons; beet sugar, 85,500,000 pounds; wine and brandy, 1,200,000 gallons; beer, 100,000 barrels; petroleum, 30,000,000 barrels; beans, 550 carloads. Total valuation, including manufactured products, \$103,000,000.

Fuel—Petroleum, distillate, gas, coal and wood.

Climate cannot be excelled.



## SMILES



### A Problem

Wilson—Here's a problem for you, old man: A donkey was tied to a rope six feet long, eighteen feet away there was a bundle of hay, and the donkey wanted to get to the hay. How did he manage it?

Sharp—Oh, I've heard that one before. You want me to say, "I give it up," and you'll say "So did the other donkey."

"Not at all."

"Then how did he do it?"

"Just walked up to the hay and ate it."

"But you said he was tied to a rope six feet long."

"So he was. But you see the rope wasn't tied to anything. Quite simple, isn't it?"

### Paid by the Hour

It seemed to Mr. Brown that Johnson, the carpenter, had taken a ridiculously long time making the repairs he had been hired to do and he determined to come to an understanding.

When he reached the place that was being repaired he found the carpenter's son, alone in his glory.

"Look here, my lad," he said, "I should like to know when you expect to finish here?"

"Well, sir," was the young man's reply, "father's gone to look for another job. If he gets it, we will finish today; if he doesn't, goodness only knows when we shall finish."

### Logical Theory

"You will observe," said the professor, "the higher the altitude attained the colder the temperature becomes."

"But isn't it warmer near the top of the

mountains than it is in the valley," asked the youth at the foot of the class.

"Certainly not," replied the professor. "Why do you think it would be?"

"Oh," answered the youngster, "I thought perhaps the atmosphere was heated by the mountain ranges."

### Wages Only Object

"Lots of men are hunting easy berths," says a representative from Tennessee, "but multitudes of laboring men who are compelled to earn their bread by the perspiration of the frontal sinus ought to be able to appreciate the simple beauty of this advertisement, which appeared in a New Orleans paper:

"Employment—Steady work not so much an object as good wages."

### Discovered

Diogenes, lantern in hand, entered the village drug store.

"Say, have you anything that will cure a cold?" he asked.

"No, sir, I have not," answered the pill compiler.

"Give me your hand," exclaimed Diogenes, dropping his lantern. "I have at last found an honest man."

### The Ballad of the Ice

A little dish of broken ice

Lay basking in the sun,

Its owner had forgotten it

Before her work was done;

But when she went to get the ice

And bring it in to tea,

She found the ice was not what it

Had been cracked up to be.



# GRAPHOLOGY

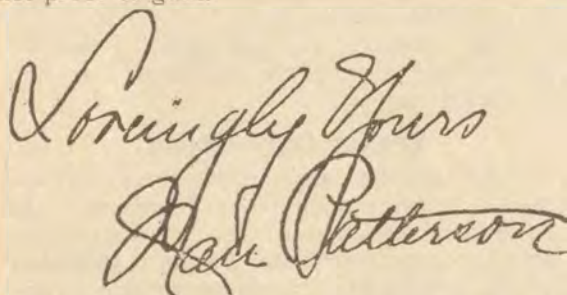
By Mrs. Franklin Hall

Article No. 9

## SPECIAL ARTICLE

Below is given a most interesting specimen because it is the writing of a young woman now on trial for murder of her lover. The case has become notorious throughout the world, because of the great amount of money that has been spent in trying to prove the girl guilty of the act, in the two trials that have miscarried and the one at this writing in progress.

We have no right to judge her guilty until she has been proven so, but we are privileged to analyze her character and so note the characteristics of her nature which have placed her among criminals in the Tombs. That she has been indiscreet she admits; but indiscretion is not proof of guilt.

A handwritten signature in cursive script. The first line reads "Lovingly Yours" and the second line reads "Nan Patterson". The ink is dark and the handwriting is fluid, with some loops and flourishes.

The lesson is one brought close home to everyone who has loved. We all make mistakes; it is not possible that we can bury suffering and disappointment so deep that it cannot be resurrected, for love is eternal and undying.

A stone may fall or be thrown by a thoughtless hand and tear the tendrills of the trailing vine from where it clung; apparently it dies beneath the crushing weight, but one day passing by we see new tendrills have taken root in the soil and are again clambering upward attaching themselves to a new support. It is so with all nature; it is well that it is, but there is a line beyond which even affection must not, cannot pass without sin. When love becomes a crime, violating all social and moral law, it is no longer love but polluting vice; the serpent that destroys body and soul.

Unhappily the devotion of this young girl had passed beyond affection to passion and avarice.

Note the immense loops in 'y's' and 'g's' which extend below the line under it. This indicates the almost morbid imagination, and as all of the writing is larger than the ordinary,

the extravagance. The combination of extravagance and an abnormal imagination means one who would never count the cost; who is fond of all of the luxuries of life, especially where there is such an intensity in the depth of the writing, the heavy strokes, then again there is selfishness in the incurves at the beginning of the "y" and "N," in the latter letter carried to excess. These qualities show love of display, of personal adornment, and while she may give upon the impulse of the moment, or where her sympathies are aroused, her first thought will unconsciously be of self.

There is artistic appreciation of the beautiful and of the fine arts in the beautiful curves of some of the letters. There is a will that is positive, persistent and tenacious, in the long, slightly descending and hooked crossing of the "t's." It is this will that leads her to defy opposition and obstacles, and which also gives the remarkable vitality that has upheld this young woman through what would have driven one with a lesser will, insane. It is this which has kept her in comparatively good physical condition through the months of prison confinement.

With less of selfishness and imagination, Nan Patterson had the making of a noble woman; it is these two qualities which have caused her undoing. Had these two been eliminated from her character she would not today be under the shadow of a crime.

The great incurves and the hooks show jealousy, that would cause her to follow one she loved down to the very depths rather than give that one to another.

There is a lack of fine spiritual lines. The intellect is good and under proper direction would in time perhaps have mastered the folly shown. Love of the proper kind might have purified and ennobled.

The imagination, the peculiar crossing speak of musical ability and artistic genius, but the ideals were not high enough to make this an ambition that should set aside the grosser things; the love for the splendor that money could give. The lines have a tendency to descend rather than to rise.

There is some tact and suavity in the varying size of many of the letters and some of the flowing curves and this added to the great magnetism depicted by the intensity of the



writing, and the long crossing of the "t" gives her the power of influence over others.

The "o's" and "a's" are all well closed depicting secretiveness and this in combination with the wonderfully tenacious will would make it impossible to gain from her anything that she did not wish to tell.

There is a certain dash and vigor to the writing that gives a courageous nature, one that would not flinch for anything, and whether her love be spiritual or merely passion, she would stand by its object so long as they were true to her. It is this great loyalty that would have made it almost impossible for her to destroy the object to which she was devoted, unless for some great outside motive, of which we are not capable of judging.

I have dwelt at length upon this one specimen for this lesson because the character is such a remarkable combination of weakness and of strength. I wish those interested in this department to study it carefully, for you already know much regarding the writer, and you can readily see what a photograph this is of her inner nature; what a proof of the accuracy of Graphology.

It is not an analysis of character but of life and the power for good or ill of each individual. A lesson in ethics.

## READINGS FOR SUBSCRIBERS

1.—A. O. B.: There is much of the practical in your nature although you are not devoid of romance or free from being influenced by sentiment. Have keen penetration that should enable you to be sympathetically penetrating, for it is allied to sensitiveness, and some susceptibility. You ought also to be a very good judge of human nature. Can talk well upon the topics of the day, but you have more frankness than candor. Are sometimes slightly imperious and dictatorial. Have a keen appreciation of humor and often say thing that are amusing to your friends. You would have done well in medicine or journalism, or some kindred pursuit that would give your good intellect a chance to develop. Are neat and systematic in your work and like to have things in order around you. Have shrewdness and the money-making faculty is fairly well developed. Are unselfish and affectionate and should marry one whose tastes and ambitions will be in harmony with yours; one who is a little more of the vital mental temperament. If you do not have too many obstacles to overcome your life should be a successful one.

2.—C. E. V., Cincinnati, O.:—You have a vital mental temperament with a most reso-

lute and persistent will and the power to concentrate your mind upon a subject until you have fully mastered it and are sometimes almost tiresome in your pursuit of a coveted object for until your goal is attained you have not much thought for anything else. Are positive in your opinions and not always easy to convince that you are in the wrong. While you try to be just, you are slow to forgive. You have a sequence of ideas, good reasoning ability and do not like to make decisions of importance too hastily, although there are times when you act almost entirely upon impulse. You have plenty of self-confidence to aid you in your attempts to gain certain things. Are determined and energetic and will carry through to success what you undertake. When you love it will be with all of the great intensity of your nature, a love that will cling to the object of its devotion down into the shadows if necessary. You could also be jealous if given cause. Would do well in commercial or official pursuits. There is some tendency to diseases of the liver and blood and you should live plainly and take as much exercise as you can in the open air.

3.—C. A. H., Columbia, S. C.:—You are ardent and enthusiastic in your praise of those things which will give you pleasure and you have an imagination which generally sees things though rose-colored spectacles. It is not an easy matter for you to save money for it has a tendency to slip through your fingers in some unaccountable way. You are very resolute and when you once make up your mind that you are going to accomplish a certain object you are not easily daunted no matter what obstacles you may have to pass through to attain it. You rather enjoy anything that savors of adventure. For one of so imaginative a nature, you have considerable shrewdness and you look a long ways ahead in making your plans. Are very well fitted for large undertakings and should be very successful as a business manager, or could also do well in real estate and insurance. Are somewhat susceptible and will have several infatuations before you settle down to one person for life. With a little more caution and if you do not assume too heavy responsibilities, you ought to be successful in your undertakings.

4.—J. T. S., Raymond, Ill.:—You have a nervous mental temperament with great sensitiveness, shrewdness and penetration and you ought to take a deep interest in all scientific pursuits. Your desire for knowledge is never satisfied. You are curious and inquisitive, liking to learn all that there is to know



regarding the things which are of interest to you. You would do best in a profession or some scientific vocation and you ought to be able to gain both a competence and honorable position if you make the most of your talents. You talk well upon the subjects which you understand but there are few whom you care to take close into your confidence. Are enthusiastic in your praise of those things which give you pleasure. Have a fair amount of self-confidence. While not penurious you are naturally thrifty and will spend very little money foolishly, although you will not deny yourself the things which you feel that you can afford to have.

5.—N. P., Central America:—You have a great deal of originality and inventive genius and also the intuition so marked that it is almost clairvoyant. You often have premonitions of coming events. You have pride of attainment and like to talk of the things which you have accomplished without the assistance of others. Are in some ways a trifle selfish, thinking first of your own personal comfort and safety, although possibly you do not realize this. You have the sensuous nature that makes you fond of all of the good things of life. You are very tenacious and positive in your opinions and do not like others to contradict you when you think that you are in the right. The artistic prevails in your nature and you admire the beautiful, especially anything that shows rich coloring or a certain amount of splendor. Are a great lover of jewels and bright colors. Would do well as a commander and if in the army would soon rise to an official position. You prefer being served to serving others, although you have a certain amount of respect for authority. Overcome the tendency to melancholy that you seem to have at time. The future lies largely within your own hands and you have the power to make it successful. Would do best in some vocation a little out of the ordinary line.

6.—J. M. J., Trivandrum, India:—You have a tendency to enter into anything new with great enthusiasm and then when perhaps success is almost within your grasp, to throw it aside because you are discouraged. You are one day in the heights of building bright castles in the air and perhaps tomorrow are despondent and moaning over the discouragements that may have come into your life. At the same time you are practical and earnest and anxious to do whatever seems to you to be for the best, and if you sometimes err it is through mistaken judgment. You

have pride and intensity and can be firm if necessity requires it. Your life has not been entirely one of sunshine and this has helped you to be melancholy at times. Do not allow this to grow upon you, for hard as it may be to overcome, it will do no good. You have splendid will power and considerable magnetism that gives you influence over others and which, if properly directed, should be of service to you in your attaining those things you most desire. Your keen penetration should also make you successful as a judge of human nature.

7.—Victoria, Trivandrum, India:—You have a great deal of reserve force and a will that is not easily daunted. Opposition and obstacles seem to spur you on to great effort and make you only the more determined to win in the battle of life. You have splendid vitality and the physical endurance that is not easily thwarted. While you have great intensity of feeling, your head will govern your life more strongly than your heart. You have a keen sense of humor and a ready wit and are not easily influenced to do those things which you do not wish. Are sometimes obstinate and you like to argue a question before you are willing to admit that you may be in the wrong. You are thorough in all that you undertake to do and have the splendid application that is not easily swerved from its purpose. Are secretive, yet you have the honesty that would come out and say that you were in the wrong and take the consequences rather than to deliberately deceive. Are ambitious and hopeful. Would do best in some intellectual pursuit. You have musical talent if you cared to develop it. Can apply yourself well and if you sometimes err it is more through mistaken judgment than a desire to do wrong. Could do well in designing, illustrating or architecture. Your life should be progressive.

#### How to Get a Character Reading

Any subscriber to this magazine who sends us three new yearly subscribers will be given a Character Reading from his or her handwriting. We will either print the reading in "The Segnogram" or send it by mail.

#### How to Send

When sending the three new subscribers also send twenty-five words of your natural writing on a separate piece of paper and sign it. We will print your initials only, as it is not advisable to print the full name.

The first orders will receive the first readings. Send early and avoid the rush. Address, The Segnogram Pub. Co., Dept G, Los Angeles, Cal.





# A Creed

By Francis Leander King

**N**OW'S the time for man's redemption,  
Let no laggards fall behind.  
Progress admits no exemption,  
Works alone can save mankind.  
Let the Present greet the Future,  
Catch the vibrant Power Divine;  
Lift, uplift each stricken creature,  
All must serve, for it is time.

**T**IME that each should help a brother;  
Time to ease all yokes that bind;  
Time to keep step with each other;  
Time to know that "mine and thine"  
Is the password to that portal  
Beyond which all will find light.  
Dropping at that gate the mortal,  
All may pass to pure delight.

**T**IME now calls for earnest action!  
Would you stay the hand of wrong—  
Would you still the strife of faction—  
Would you fill the heart with song?  
'Tis the hour for honest heart-beats  
To respond in rhythmic line,  
As, in Love, heart with heart meets—  
Meets in Truth and Love sublime.

**C**ease! your dreams of faith's upliftment,  
*Talent must its mission prove;*  
Prove by works its at-one-ment  
With the Heart of Perfect Love.  
Prove by brotherly devotions  
To the cause that uplifts man—  
Uplifts, and by mental lotions,  
Heals all wounds of social plan.



# The Segnogram

A MONTHLY MAGAZINE

A. VICTOR SEGNO, Editor

Los Angeles, California

Entered at the Los Angeles Post Office as second class matter

## SUBSCRIPTION

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**O** When this circle is marked with a blue cross it signifies that your subscription has expired and that you should renew it at once.

If you receive a copy of this magazine and are not already a subscriber, it is an invitation to subscribe. Accept the invitation.

## The EDITOR SAYS

We are much pleased with the interest our readers are taking in the Mutual Success Club. Every mail brings in new members. I say now, as I said before, this is going to be a large, strong organization for success. Those who have not yet secured the three new subscribers (the only conditions required to secure a membership) should lose no time in doing so, for they cannot afford to stay out of the Mutual Success Club. Remember, this club is not connected with the Segno Success Club and does not conflict with it in any way.

In this issue we print the first installment of the menus submitted for the prizes. This competition will close June 15th. The menus will then be judged and the prizes sent to the winners. We would like to have as many as possible submit menus. All that are hygienic and would be of benefit to our readers will be printed from month to month in this magazine.

## Thoughts Expressed in Rhyme

"Are you in earnest? Seize this very minute,  
 What you can do, or dream you can, begin it."

\* \* \*

"It is not birth, nor rank, nor state,  
 But 'get-up-and-get,' that makes men great."

"Stick to your aim. The mongrel's hold will  
 slip,  
 But only crowbars loose the bulldog's grip."

\* \* \*

"Frame your minds to mirth and merriment,  
 Which bar a thousand harms and lengthen  
 life."

\* \* \*

"None without Hope e'er loved the brightest  
 fair,  
 But love can hope where Reason would de-  
 spair."

\* \* \*

In battle or business, whatever the game,  
 In law or in love, it's ever the same;  
 In the struggle for power, or scramble for pelf  
 Let this be your motto: "Rely on yourself."

\* \* \*

"A little said and truly said  
 Can deeper joy impart,  
 Than hosts of words that reach the head,  
 But never touch the heart."

\* \* \*

"God made thee perfect, not immutable;  
 And good he made thee, but to persevere  
 He left it in thy power; ordained thy will  
 By nature free, not overruled by fate."

\* \* \*

For we live by hope  
 And by desire; we see by the glad light  
 And breathe the sweet air of futurity;  
 And so we live, or else we have no life.

\* \* \*

"He alone is the perfect giver  
 Who swears that his gift is naught,  
 And he is the sure receiver  
 Who gains what he never sought."

\* \* \*

"The river carves a channel to the sea,  
 The channel holds the river in its way.  
 So Habit carves the course of Destiny;  
 We are tomorrow what we will today."

\* \* \*

I do not ask for any crown  
 But that which all may win,  
 Nor seek to conquer any world,  
 Except the one within.

\* \* \*

Though life is made up of mere bubbles  
 'Tis better than many aver,  
 For while we've a whole lot of troubles  
 The most of them never occur.

\* \* \*

"Not in the fabled influence of some star,  
 Benign or evil, do our fortunes lie;  
 We are the arbiters of destiny,  
 Lords of the life, we either make or mar;  
 We are our own impediment or bar  
 To noble issues."



"Ever working, ever doing,  
Nature's law in space and time;  
See thou heed it in thy worship,  
Build thou up a life sublime."

\* \* \*

To dare is better than to doubt,  
For doubt is always grieving;  
'Tis faith that finds the riddles out;  
The prize is for believing.

\* \* \*

He either fears his fate too much  
Or his deserts are smalls,  
That dares not put it to the touch  
To gain or lose it all.

\* \* \*

Start flush and fair with all that's gone before;

Know that, then, first; old straw-heaps thresh not o'er.

Be prophet, and not scribe. The nations wait

New gospel. Truth's at dawn,—investigate!

\* \* \*

It is the heart and not the brain  
That to the highest doth attain,  
And he who followeth Love's behest  
Far excelleth all the rest.

\* \* \*

He sees above the vault of night  
Ten thousand gleaming points of light,  
Beyond the dark and shadowed way  
The purple streaks of coming day;  
And though the way be hard and long  
He cheers him onward with a song,—

The optimist.

\* \* \*

"By trifles in our common ways,  
Our characters are slowly piled;  
We lose not all our yesterdays;  
The man hath something of the child;  
Part of the Past to all the Present cleaves,  
As the rose-odors linger in the fading leaves.

"In ceaseless toil, from year to year,  
Working with loath or willing hands,  
Stone upon stone we shape and rear,  
Till the completed fabric stands;  
And, when the last hush hath all labor stilled,  
The searching fire will try what we have  
striven to build."

\* \* \*

"O, reputation! dearer far than life,  
Thou precious balsam, lovely, sweet of smell,  
Whose cordial drops, once spilt by some rash  
hand,

Not all the owner's care, nor the repeating toil  
Of the rude spiller ever can collect  
To their first purity and native sweetness."

"This above all: To thine ownself be true,  
And it must follow, as the night the day,  
Thou canst not then be false to any man."

\* \* \*

So should we live, that every hour  
May die as dies the natural flower—  
A self-reviving thing of power;  
That every thought and every deed  
May hold within itself the seed  
Of future good and future need."

\* \* \*

Love makes the heart a home of good,  
Eternal while the ages roll;  
Hate dips a poisoned pen in blood,  
And writes a wrinkle on the soul.

\* \* \*

The road of Indecision leads  
To nowhere in particular,—  
Across the swamps where Sorrow breeds,  
Through wild morasses, deep and far,  
With not a guidepost, nor a light,  
From right to left, from left to right.

The steepest way, the longest way,  
The hardest way of all to climb,  
Is not so difficult they say,  
If it emerges somewhere, sometime.  
Come, comrade; let's be rid of doubt,  
And take the road we're sure about!

Farmers often sort over their apples in winter, in order to pick out all the "specked ones," as a single decayed spot in an apple will, in time, destroy an entire barrelful. A single bad trait in a boy may develop until it not only ruins him, but also spreads through a neighborhood. Just so, a diseased thought carries its blighting infection through one's whole character, and undermines life. The whiter the life, and the cleaner the character, the more conspicuous a single stain appears.

The past is like a derelict on the stream. Each day it is floated farther away. It is hopelessly gone from us. And even if it could be reclaimed it would not suit our present purpose. It was all right once, but it can never be again. We have outgrown it. The little knee-breeches are no use to the grown man. The present must have present things.

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? You will find half the battle is gained if you never allow yourself to say anything gloomy.



# PRIZE MENUS }

Submitted by

Mrs. Corbin Arnold, Chester, Conn.

## FIRST MEAL

Apples

Shredded wheat biscuits with poached eggs,

Hot milk

Assorted nuts

Dates

### TO PREPARE.

Shredded wheat biscuit with poached eggs. —Set biscuit in oven until heated through, then split in halves and place on platter. Break eggs into an egg poacher and immerse in boiling water until they are cooked to suit the taste. Remove and place one on each half of biscuit. Salt, pepper and add bits of butter.

## SECOND MEAL

Corn puree

Cream Crackers

Baked Squash

Entire wheat bread

Peanut butter

Date Custard

Oranges

### TO PREPARE.

Corn Puree—Strain 1 can of green corn through a colander to remove the hulls; add 1 pint of milk, 1 tablespoonful olive oil; a little salt and red pepper.

Baked squash—To 1 can of squash mashed, add two eggs, 1 teaspoonful sugar. Salt and red pepper. Stir in 1 tablespoonful olive oil; put bits of butter on top and bake in oven.

Date custard—1 cup of chopped dates; 3 eggs well beaten; add 3 cups milk, a bit of salt, 3 tablespoonfuls sugar. Bake in moderate oven.

## FIRST MEAL

Oranges

Ralston breakfast food with milk

Dates

Cocoa

### TO PREPARE.

Let six cups of water come to a boil, then stir slowly one cup of Ralston breakfast food into it, salt to taste. Cook slowly 10 minutes. Serve with hot milk or cream.

## SECOND MEAL

Split pea soup

Scrambled eggs with cheese

Mashed potatoes

Prune meringue

Lemonade

Nuts

### TO PREPARE.

Split pea soup—Soak 1 cup peas over night in one quart water. Place on stove and cook until soft, mash; add 1 cup milk and enough water to make 3 pints. Add 1 medium sized onion ground fine in food chopper. 1 tablespoonful of olive oil, salt to taste.

Mashed potato—Boil 8 medium sized potatoes in salted water until tender, mash, add 1 tablespoonful olive oil and half cup milk.

Prune meringue—One and a half cups chopped prunes, yolks of 2 eggs well beaten, add one and a half cups milk, a bit of salt, sweeten to taste. Bake in oven until done, then spread on top the whites of two eggs beaten to a stiff froth—set in oven until a golden brown.

Scrambled eggs with cheese—Beat five eggs, add 1 cup milk and 1 cup grated cheese with salt and little red pepper. Place in pan on stove and stir until it thickens. Pour on platter, garnish with celery leaves or bits of parsley.

## FIRST MEAL

Grape Juice

Bananas

Rolled oats with cream or milk

Peanuts

### TO PREPARE.

Rolled oats—Stir slowly into six cups boiling water 1 cup rolled oats, cook slowly fifteen minutes; salt to taste. Serve with cream or milk.

## SECOND MEAL

Bean soup

Poached Eggs

Corn meal muffins

Cheesed prunes

Almonds

### TO PREPARE.

Bean soup—Soak 1 cupful beans over night in 2 quarts water in which a little baking soda has been dissolved. Drain, cook until tender; press through a colander. Add 1 cup milk, 1 tablespoonful olive oil and 1 onion ground in food chopper; use enough water for 3 pints soup.

Poached eggs—Break eggs in poacher and dip in boiling water until done to taste. Salt and pepper slightly and add bits of butter.

Corn meal muffins—Soak 2 cups yellow meal 2 hours in water enough to cover. Then



add 1 cup flour (entire wheat) 2 teaspoonfuls baking powder, 1 tablespoonful olive oil, little salt, tablespoonful sugar and milk enough to make a stiff batter. Bake in oiled muffin tins in quick oven.

**Cheesed prunes**—To one and a half cups chopped prunes, add 1 egg beaten well, add 1 tablespoonful sugar, little salt, 1 tablespoonful grated cheese and 1 cup milk. Bake until nearly done, then cover top with grated cheese and bake until brown.

N. B. The average cost of these meals served to four persons was thirty cents a meal, or seven and a half cents for each person.

### Meat Diet, as Affecting Mind

From the "Lectures" of Dr. S. Graham

That flesh-meat is less friendly to intellectual vigor and activity than vegetable food is by no means an opinion peculiar to modern times. Theophrastus, who studied under Plato and Aristotle, and succeeded the latter in the Lyceum, the number of whose auditors, we are informed, became two thousand, who died at the age of one hundred and seven, two hundred and eighty-eight years before Christ—says that "eating much and feeding upon flesh makes the mind more dull, and drives it to the very extremes of madness." "It was," said Dr. Lamb, "proverbial among the ancients that the *athletæ* were the most stupid of men; and Diogenes, the Cynic, asserted that it was wholly owing to their excessive use of the flesh of swine and oxen."

"It is true, therefore, that a man who, like Pitt, eats flesh and drinks wine, may on particular occasions, when under a strong excitement, pour forth a torrent of impassioned and powerful eloquence, or produce a splendid piece of poetry, or music, or painting, exciting the sympathies and admiration and astonishment of all who witness his performance. But let us remember that it is a thousand times easier to make our hearers *feel* with us than make them *think* with us; and hence a thousand will appreciate the powers of the impassioned orator, where one will appreciate those of the profound thinker; and, consequently, mankind always over-rate the impassioned order of intellectual power."

### Making Milk Palatable

Many patients when ordered a milk diet positively state that they cannot endure the taste of milk, that it always nauseates them, or that it makes them bilious and produces headache. The objection to the taste can always

be overcome, and by a little tact and perseverance there are few persons who cannot digest a more or less exclusive milk diet for a few days or weeks if the milk is properly given. Their previous unfavorable experience is probably due to having a large dose of undiluted milk which soured, coagulated and was rejected, exciting all the distaste which they have treasured against it. When the milk diet is necessary, such patients should commence with a teaspoonful or two at a time, repeating it once in ten or fifteen minutes. If the milk is taken slowly into the stomach, and mingled on the way with saliva, like other food, eaten rather than drunk, it is impossible to form the large tough curds that it does when poured down by the tumblerful, like a dose of disagreeable salts. In this manner by degrees the patient will be convinced of his ability to retain it and then the quantity may be increased.

Sometimes patients dislike the taste of raw milk or tire of it. This may be easily overcome by flavoring it in a variety of ways. A few teaspoonfuls of black coffee is one of the best means at hand. Very weak tea may be preferred. Caramel or ginger is another excellent flavoring substance which may be liberally used. Some patients may take a little chocolate or cocoa nibs infusion with their glass of milk. Others prefer the addition of common salt or a little black pepper.

None of the additions materially affect the nutritive value of milk and the variety of taste which may be secured with these different flavoring substances will invariably overcome all prejudices.

### What the Missionaries to India Eat

Miss Mattie Burgess, a missionary, just returned from India, says: "During the last year of our stay in India we had beef only once, mutton twice and fish about eight times. Chickens are so common we got tired of them. In fact chicken is about the only kind of meat to be had. The natives are vegetarians and seldom eat meat of any kind. A butcher came to our city once a week and brought goat meat, the only kind to be had.

"The natives eat either rice or bread made from wheat or a grain peculiar to the country. In the grain districts they have bread. It is a two meal a day country. The rich people live well and have dainties, but the poor live on rice and vegetables. Neither knives nor forks are used. Native servants can be engaged for three dollars a month and provide their own homes and food."



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# Intelligent Dietetics in Health and Sickness

By A. S. ATKINSON, M. D.

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The food we eat either gives us health and strength or elaborates poisons in our systems to cause early decay and death. Medical science is inclining more and more to intelligent dietetics to prevent and cure many diseases which were formerly considered amenable only to the action of powerful drugs. The man in health should study dietetics in order to prevent disease; and the person suffering from some apparently incurable affliction may find relief, if not absolute cure, therein.

Our chemical and physiological knowledge of foodstuffs and their action in the system has advanced wonderfully in the past few years, and we know more than ever how to apply the simple laws of dieting so that intelligent people can follow them. The symptoms of many diseases that become incurable if neglected are indications that a person should be more careful with his diet. Unfortunately there has grown up fashions in diets which have tended to bring into ridicule the science of dietetics. A good many people have dieted for a short time, and then hastily concluded that it did them no good, and so they would eat all and just what they pleased. There will come a time, it may be, when they will repent of this, and wish they had followed some simple, intelligent rule of diet prepared for them by their physician.

There is a long array of diseases and diseased conditions of the body which can be helped and sometimes cured by dieting. Bright's disease, diabetes, rheumatism and heart affections are a few of the diseases which the average person can prevent and sometimes cure by dieting. How some of these diseases are brought about by too free indulgence in eating and drinking may not be familiar to many; but there is no particular mystery to the physician.

The quantity and kind of food we take into our systems must be carefully regulated to secure the best health. A mixed diet is always to be preferred, including nitrogenous and starchy foods, with their accompanying fats, sugar and mineral salts. It is only when we overdo it so that one preponderates that we cause trouble.

But first we must consider the personal qualities of the sufferer. One has a small or inactive liver; another a naturally weak heart; a third a poor stomach for digesting food; and still another has trouble in the intestinal

tract which tends to interfere with assimilation. These natural conditions of the person must have an important bearing upon health and any diet regime. The person with a small or inactive liver will find a very heavy diet of starchy food a great tax upon that organ, and if persisted in, trouble will develop. The starch in our foods must pass through chemical changes which owe their success upon the activity and health of the liver. We may stimulate the liver to activity by medicine, but if the organ is continually overtaxed it will in time cease to respond to the drug.

Many persons of middle life develop a weak or irritable heart, and they wonder why at their age they should become victims of this disorder. In nearly all instances it is due to their living. They have fed freely upon foods, eating especially of the meats and other nitrogenous foods until their system has been stored to repletion with uric acid. This acidity in the blood tends to cause rheumatism, neuralgia and heart affections. The blood which the heart lives on carries with it an active poison, and if in the beginning the person had a naturally weak heart it is not strange that it becomes weak, irritable and painful in middle age. By simply dieting, such heart affections may be entirely removed; but the acid in the system must be eliminated and kept from increasing. This in old cases may be found difficult at times. The total exclusion of meat from the diet for considerable periods may be necessary before one can completely cure such an affection. Nitrogenous foods of any kind must be taken sparingly.

It must be remembered that when we take food into our systems some are used up much quicker than others. For instance the starch, sugar and fatty substances in farinaceous foods are oxidized and split up rapidly in the system if the liver is large and active enough to perform its work; but the nitrogenous foods are very slowly oxidized. Consequently if we eat a very hearty meal of a mixed diet the starch and sugar will pass through their complete cycle and enter the blood; but if there is a surplus which cannot be handled the nitrogenous foods will be imperfectly oxidized, and will therefore produce uric acid in the system to poison it. Thus we have the reason why a very full meal is injurious to us. In such a meal all the meat we eat gives us no nourishment. It is im-



perfectly oxidized, and fails to do us much good.

Nature's margin of safety is much wider in some people than in others. No rule can be applied to suit all. While one can eat and drink to excess with impunity for years, another cannot follow for long without inviting all sorts of mishaps. Some have perfect organs throughout—heart, liver, lungs, kidneys—and nothing seems to affect them. It is because of the perfect condition of these organs at the start which enables them to eat in indulgence of all the good things of life. But we must find out for ourselves whether our margin of safety is wide or narrow. We must learn to keep well within, no matter what else we do.

Imperfect stomach conditions impose heavy suffering upon others. Here gastric and pancreatic juices are deficient in quantity or quality, and the food is improperly prepared for absorption in the blood. Dyspepsia and indigestion are totally distinct from the other troubles mentioned. It is not a question of eating so much that the food cannot be properly oxidized and split up. One suffering from indigestion is apt to eat less and less, and resort to dieting; but the person whose digestion is good rarely has immediate notification of the harm being done to his system. He may be able to eat and digest anything; but at the same time it may do him no good, but positive harm.

When food is imperfectly oxidized we suffer most generally from accumulation of acid in the system, but if we have a strong heart and good lungs and live out of doors we may counteract the poison to some extent. When we gorge ourselves we must increase the amount of oxygen taken into the system in order to oxidize the surplus food. Both the respirations and the circulation of the blood must be increased. This means an additional tax on the heart. A defective supply of oxygen will lower the margin of safety in our food oxidation. In the winter time when we live in close, stuffy rooms, with the amount of oxygen small, we lower the limit of work placed upon heart, lungs and liver. The man who lives outdoors can consequently materially increase his power of food oxidization, and steadily increase his diet without working harm. The true diet is one which gives us all the food we actually need to replenish nature, and no more. The waste and breaking down of the system must be counteracted by food nourishment sufficient to meet all requirements.

The proper physiological diet in chronic

rheumatism, gout, neuralgia and irritable heart caused by acid in the system should be composed of as little meat and nitrogenous food as possible, and in quantity it should be limited to the actual needs of the body for work. All surplus food will aggravate the trouble. It is quantity as well as variety and quality which tells. On the other hand diabetes can only be regulated and limited by a diet from which sugar and starch are excluded. In functional nervous disorders a small meat and farinaceous diet should be observed, with fresh air in plenty, and fair amount of exercise.

A diet composed largely of liquids is always good for invalids and those run down from one cause or another; but an exclusive milk diet cannot be recommended for any great length of time. Milk is the best of such liquid foods, and pure milk is one of the best human foods we have. Meat soups and broths are likewise of great benefit to help one over periods of invalidism.

Continued use of concentrated and predigested foods has its bad results. They are needed for emergencies rather than for continued use. In fact, all artificial preparations and modifications of foods are inferior for continued use to the ordinary diet of foods such as nature provides.

There is a third group of foods, which are classed as inorganic substances, that must be considered. This group contains large percentages of mineral salts, such as the phosphates, chlorides, carbonates and sulphates. They are not oxidized or split up in the system, but enter into chemical combinations with the other foods to help them in their process of oxidization. Their action is purely mechanical in the system, but very essential. Without them the meats and nitrogenous substances could scarcely be utilized by the system.

Chief among these foods are green vegetables, which consist mostly of water and mineral salts, with varying amounts of starch and proteids. Cheese, wheat, barley and beans also contain a large percentage of the mineral salts. They should be used in moderate freedom with nearly every meal. Fruits likewise contain mineral salts in large quantities, but some fruits contain too much acid for the gouty and rheumatic person. Baked or cooked fruits are always less acid in their action than raw. Thus cooked apples are harmless where raw apples would cause trouble. Stewed prunes are always beneficial. Raw tomatoes and strawberries stand first among this class to be avoided by those who have an acid tendency.



## What the Fire Taught Me

By Mead H. C. Powell

One day as I sat watching the fire burn, I was taught a lesson: "Food is to the body what coal is to the fire."

As I sat watching the fire which I had lit to carry out some experiments in the cooking of certain amalgamated vegetables, my attention was withdrawn from that which I had originally intended to do—I had forgotten, so to speak, the experiments and concentrated my attention upon the fire which was burning before me.

I noticed that the fire aided by a liberal supply of air and favored by an entire absence of moisture, was formed by the coal; I noticed the vibrations of steam that were ejected; I noticed that the vibrations grew more potent as the fire lit and less potent as it went out; I noticed that the ashes remained intact after the fire had gone out; I noticed too, that as the wind blew the ashes spread themselves into innumerable bits and were strewn upon the ground.

Again, did I try to light the fire, but it would not catch. Why? Because I had put too much coals on and had made no provision for the necessary supply of oxygen. I lessened the amount of coals and it caught all right, but so soon as I noticed that it was likely to light, I filled it up with coals and sat waiting to see it come to perfection, but it went out.

I called to my housemaid to light the fire. I watched her, and saw that after a few coals had caught she gradually fed the fire with new coals until, in a few minutes, I had a large fire fearfully hot.

I likened the fire unto man and the coals unto food. Food is veritably a powerful agent in the formation and the sustenance of the body of man. The vibrations of steam, I likened unto human energy and the many things which are done while one is alive. Man's energy is unquestionably the greater in the prime of his life and weaker as he approaches the decadence. After man is dead his body lies immovable and can do no hurt, but after some time it naturally decays.

Let us take a new man. He is born; dies if he is untimely stuffed with food; lives if he is made to thrive on his mother's milk. He grows up, but so soon as he does this we make it our business to feed him too much and he dies—an untimely death.

I say I was here taught a lesson, one which I long shall remember. "Food is to the body what coal is to the fire."

Cannot we, should not we, endeavor to reform our present system of dieting?

We know that the mother's milk is much more nutritious than cow's milk, why then do we wean our children before, say eighteen months? After that let us feed them upon "light foods" sparingly, and so on according to the laws of nature.

When our children grow to an age of discretion, ought they not to recognize, from habit, that one hearty meal at 6 o'clock p. m. is materially better than six or seven which ruin the stomach?

Let us consider ourselves employees. I am an employee, how would I like my employer to step in six times a day and order six things to be done on that day of nine hours, when each task would take three and a half hours to complete. Certainly it would not only annoy me but it would really destroy my mental and physical constitutions. Have some regard then for the stomach—this is exactly how it is treated!

## Preventative Medicine

In this age of tension every boy should be taught some form of recreation that he will cling to in after life. When the thing by which he has made his fame or money threatens his very existence, he can turn to this safeguard, and, while his mind is pleasurably occupied, regain his physical poise. It may be yachting, canoeing on little rivers, mountain climbing, traveling, horseback riding, bicycling, tennis, golf, flower growing or some other branch of farming, fishing or hunting. Whatever it may be, the thought and the love for it is better engendered during the formative years, if there is a full understanding that it is to act as running mate to the greater work in life, and is properly and necessarily part of a boy's education.

For those who work under modern stress there is, with rare exceptions, always a time when the strain becomes greater than the endurance, and an enforced change is imperative. The summer vacation is the expression of a physical necessity. It has come into existence in America in the past twenty-five years, and it satisfies the need of many, especially the young, who have not forgotten how to play, or those, the strong among us, who learned something as boys that they still like to do as men. There are others, however, who are not so fortunately placed, and still others growing up who do not realize this need.

The average man and woman when obliged to abandon for a time the thing they are en-



gaged in, having no resources within themselves and no diversion into which to direct the force they have been generating for years, for their life work, are made nervous and miserable in consequence. They become chronic worriers or have "the blues," partly because of this unused energy that might be lightly and happily utilized. In the majority of such cases it is no medicine, but recreation that is needed. The rich may travel, but the majority of persons are not rich and sightseeing trips by rail or by steamer are not always best. They prove very exhausting work for many.

For those who live in the great center of civilization, the big woods offer the best change, because it is an absolute one. What one can find to do there, who knows how or is disposed to learn, would easily fill a book. The seacoast has its reward for those who love it. There are many other paths and ways by which one can find nature, the first mother, and gain a new lease of life.

### The Common House Fly

#### Whence He Comes and Whither He Goes

The common house-fly (*Musca Domestica*) is a creature of such secretive habits, that although from the very earliest times he has been with us, and the most ancient writers have mentioned and described him, still very little was known of his origin and history.

It remained for the eminent Boston Biologist, Dr. A. S. Packard, in 1873, to make known his origin, habits and transformation from the egg through the larva state with its two changes to the pupa state, then to the perfect fly.

Near the first of August the female lays about a hundred and twenty eggs of a dull gray color, selecting fresh horse manure in which to deposit her eggs, and so secretes them that they are rarely seen; it takes only twenty-four hours for them to hatch into the first form of larva, a white worm one quarter of an inch in length and one-tenth in diameter. They feed on the decaying matter of their environment, and two changes or casting of skins occur before they turn into the pupa state; this change comes very suddenly. The entire period from the egg to the pupa state is from three to four days. If moist food is wanting when in this condition they will eat each other and thus decrease their number. Heat and humidity greatly assist their development, as upon careful computation each pound of manure around stables and outhouses develops under favorable conditions over one thousand flies. It is no won-

der that where these conditions exist, we have such a veritable harvest of the fly pest.

In the pupa state when the fly is about to emerge, the end of the pupa case splits off, making a hole through which the fly pushes a portion of its head; but here it seems to encounter a difficulty; the pupa case is too stiff and hard to pass through, but nature comes to its assistance, and a sort of bladder-like substance forms behind the head, which swells out apparently filled with air; it acts as a means of pushing away the pupa case and releases the fly. When the fly first emerges it runs around with its wings soft and baggy; it is pale and the colors are not set; its head rapidly expands and the bladder formation passes away—within a few hours the wings grow and harden, it is now a perfect fly.

The whole time from the deposition of the egg to the perfect fly is not over ten days in duration. Many persons who observe small flies in midsummer suppose they are the young, but such is not the case, they are flies that are imperfectly nourished in the larva and pupa states, and do not attain full size, in fact, they are the dwarfs of their race. The male fly differs from the female in the front of the head between the eyes, being at least one-third narrower, though in size the female is rather smaller.

In the pupa state they are often fed upon by the larva of some of the beetles, notably that of the carpet beetle, whose pupa the dreaded buffalo "moth" will attack the young fly in the pupa case and eating it possess the case for itself.

Adult flies like most other creatures have parasites of minute size that prey upon them; these can often be seen as presenting small red specks over the body of the fly.

Another enemy in the form of a fungus often attacks the fly in the early autumn. This makes its appearance as a white swelling and the white spores of the disease can be seen penetrating the body of the fly which it finally distends and ruptures.

The fly hibernates in winter, but with his usual secretive habits, it is very difficult to find him in his winter quarters. With the first chill of autumn the flies feeling the cold, seek temporary warmth in houses, and clustering together form bunches in the corners of walls and other places. They are then sluggish and not so active as in the warm weather. However, they do not make a permanent stay indoors, but on the first mild, sunny day, seek the windows to get out and find their permanent winter hiding place; many prefer to make their homes in the roots of grass on



lawns where they hide themselves so effectually that the ice and snow of winter does not destroy them in their hibernating state. If in the first warm days of spring when the snow is gone and the grass on the lawns becomes dry and warm, long before the yellow dandelion shows its head, a close observer may see numbers of flies crawling upon the grass to get the welcome sunshine, their wings standing out stiff and useless, but they soon acquire the power of flight in the warm rays of the sun. A great many days, however, elapse before they appear in the homes of men, where they are such unwelcome visitors.

In recent years, the medical profession have demonstrated that while the fly itself does not propagate disease, it is one of the most industrious carriers of disease germs which by contact adhere to his feet, hairy legs and body, distributing them to innocent victims.

If every housekeeper could know all these interesting facts which have never before been brought to their attention, they would realize the importance of securing the very best fly exterminator. HAROLD SOMERS, M. A.

### Sweet Peas Kill Flies

A local druggist has found a new agent for the destruction of flies that for activity and effectiveness discounts anything heretofore offered for that purpose. And not only is it harmless, but it is a thing of beauty as well. After selling annually thousands of sheets of fly paper of the sticky and poisoned varieties and a ton more or less of insect powder, the new antidote for the pest bids fair to supersede all previous methods with him and those of his friends who are in on the secret.

For several days the druggist, who is a lover of flowers, has had upon his front cases bunches of sweet peas of a variety grown originally in California, and but recently cultivated in this section of the country. Each morning after opening up the store he has found collected around the base of the vessel containing the peas quite an accumulation of dead flies.

For the first day or so he regarded the mass of defunct dipterous insects as an accidental gathering in the neighborhood of the flowers, but curiosity prompted him later to watch the conduct of the few flies left in the store. It was observed when the peas were freshly picked that immediately after their being placed in the vases those flies in the vicinity swarmed upon the petals and proceeded to fasten themselves there. Shortly afterward they fell from their positions dead.

It is presumed that the odor of the peas

attracted them first and that afterward they absorbed some poisonous exudation that the flowers possess and died in consequence. So far as known the peas possess no tonic effect upon the human being.

### Nerve Tension

A foe to health is nerve tension, to remedy which relaxing gymnastics can be given. By learning how to relax the muscles, how to "let go," recuperation of nerve strength follows. Hurry means tension. Hurry is in the mind first, and does its most mischief there.

One may walk fast for pleasure, and not feel tired; yet if there be hurry in the mind, to have to reach a certain place at a certain time, fatigue follows. A thought consumes more nerve force than a blow. We incapacitate ourselves for the demands on us in the future when we give way to thoughts of continued anxiety, anger, suspicion, fear, or despondency. Those of fear and despondency are especially to be avoided. Irritable moods are largely due to overstrung nerves. Relaxing exercises consume nerve force by withdrawing it from the extremities, and husbanding it at the centers. Nervousness is not always manifested by the body. When unexpressed it is of a more serious and wearing form. Continued repressed nervousness and secret worry are dangerous, on the principle of extremes meeting. Extreme tension tends to extreme prostration.

Many people wear themselves out needlessly; their conscience is a tyrant. An exaggerated sense of duty leads many a person to anxious, ceaseless activity, to be constantly doing something, over-punctual, never idle a second of time, scorn to rest; such are in unconscious nerve tension. They say they have no time to rest, they have so much to do, not thinking they are rapidly unfitting themselves for probably what would have been their best and greatest work in after years.

As there are conscious and unconscious thoughts, there are conscious and unconscious nerve tensions. Women in town, shopping, do not know the very tight grip they give their parcels until, on reaching home, their hands fall relaxed in their laps, and they say they are so tired.

Self-control of nerve force is the great lesson of health, and therefore, of life itself. To understand how to relax is to understand how to strengthen nerves. Hearty laughter is a source of relaxation, as are also all high thoughts, as those of hope, beauty, trust or love. Relaxation is found in diversion. An occasional summer outing or holiday is necessary.



## Flight of the Spirit

**Dr. Alfred Schofield Describes the Signs of Increasing Age**

The night bell rang. Mingling at first with my dreams as I sleep profoundly, it slowly disentangles itself and a second peal rouses me to consciousness. I lie in bed with limbs of lead, my body a dead weight, my head alone is alive, and is consciously "myself." Yes, that's just it. The body is a weight because it is dead; not dead permanently nor conventionally, but if death be the final separation of body and spirit, I am conscious that that separation has begun. In short, I am growing old. I well remember how different it was only a few years ago. There was no cleavage, however minute, between body and spirit then. If a bell roused me out of sleep, I sprang up that instant out of bed, instinct with life, my brain no more alive than my body, and the whole—myself. I was a whole, and had no consciously defined parts.

Now, how different! The "ego," the individuality at any rate, as I lie here on waking, seems to have retired into the brain, and left the body a dead machine, not myself, into which I feel the energizing power propelled from the brain slowly and even painfully entering. The cleavage has begun, and death itself is merely its completion. A surprising fact is the enormous weight the body becomes the moment it ceases to be a part of the "ego." I was conscious of no weight at all in the legs or body as long as they were "myself," and a harmonious whole; but now—the legs seem modeled in lead, and form furrows in the bed; and as I try to lift them I understand the enormous amount of leverage required. I have no thought of paralysis. I know they will move when the power enters; but it has to enter, and enter an apparently inert mass; and this entry, moreover, is a matter of distinct effort of will.

At last I am up; but it is not a pleasure, but an effort still. My head forces my body into its clothes as a nurse would dress a somewhat wooden child. I have to go out to see a patient, and as I walk along I propel my legs alternately and consciously. I don't drive them like horses, but rather propel them like the cranks of a cycle. As I proceed; however, the cleavage seems gradually to disappear, and as I return from the sickbed I am once more a unity—legs, arms, body, head. The man is alive, and not merely the head. All this will be dismissed by the superficial reader as the normal process of waking, but it is not so. There is a profound difference of deepest

psychological meaning between what I have described and my waking under the same circumstances years ago.

I am now 56, have led a steady, temperate life, am in good physical and mental health, and neither under nor overworked. This commencing cleavage is the beginning of that process which, slowly continued—barring accidents and disease—will end in natural death; an end to life which only comes to one in ten in this country. I am growing old. But there are other slight signs. I am conscious of a loss of elasticity. If I jump down a little height, or run down hill, or stride over broken ground, I find I come down on my feet and legs with increased weight. Solidity seems to have replaced elasticity with a resulting jar. I am somewhat stiffer in all my movements, though very slightly so. There are, of course, certain changes in my body. The elastic tissue is not so elastic, but I am conscious this is not all.

The bottom reason seems to be that my feet and legs are no longer an inseparable part of myself, as formerly; are not, so to speak, so highly vitalized; but are more wooden, more like supports to the body than parts of it. With all this, my brain and mind seems brighter, if not brisker. Reason burns with less smoke and a clearer flame. As the "ego" seems to retire into the spiritual part of me, slowly by degrees, before it takes its final flight at my death, the mind seems more powerful, and thinking becomes a more positive pleasure. The separation of body and soul in a healthy man seems, then, really a very gradual and almost imperceptible process, that begins whenever the summit of the hill of life is reached, and the long descent commences. It becomes more and more conspicuous as old age creeps on, but even at 50 is quite apparent. At first, of course, the cleavage is only a tiny fissure, seen as a phenomenon at rare times. But it soon becomes familiar, and one gets more and more accustomed to looking on the body as an external object, and not one's self. This progresses until, toward the end, it is only, perhaps, for a short time in the afternoons, when at one's brightest, that the old feeling of unity returns; and thus the way is gently prepared for the spirit's final flight, when the link at last is severed—and the man is dead.

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The Past we never, never can regain,

The Present only can we make or mar;

Who nobly lives shall not have lived in vain,

And lo! at last, how sweet the treasures are!



## Our Boys

At a public exhibition of five paintings, at a celebrated studio, I sat one day in deep contemplation of the sad sweet face of Him, who died to teach us a glorious Truth—my heart was all aglow with tender emotions and love for all mankind, when my reverie was rather rudely broken by an exclamation from an energetic looking woman by my side, "Oh, boys are brutes—everyone, I believe, feels an insane desire to throttle one, at sight!"

I fairly gasped. *Was this so?*—and, if so, *who* was responsible for so universal an antagonism to the poor little boys, the future men of our great Republic?

Surely, I think, we older ones, with whom the power lies to influence them for good or evil, not only by our deeds and words, but primarily by our thoughts. Our thoughts, that great wide avenue of possibilities so near to all, and that we may so flood with loving vibrations, that all who walk therein must thrill with responsive chord, attuned to earnest effort, to *keep* this golden world of sunshine beautiful as the dear Lord made it, so to be—and, *thus* may we avoid conditions in the young which, in the above instance, seemed to have annoyed the elder. When a boy approaches you, consciously or unconsciously he receives the vibrations of your thought waves, and if they suggest he is a "brute," or hateful in any way, he receives instantly the impression you have conceived and it often acts as a stimulus to fulfill your estimate of him and often he will mechanically perform some hasty action justifying, as it were, your thought, and will, afterwards, perhaps wonder *why* he did it.

If, on the contrary, you greet him with a smile, throw out a pleasant thought, he will respond immediately to that, and his whole manner be visibly affected. If, then, these are facts which can be so easily proven by the feeblest mind, *why* do not all mothers make of it an experiment in dealing with the little ones intrusted to their care—and, from their earliest infancy, enfold them in one great warm robe of Love, that no harsh evil thought can pierce?

*Think they are good—believe they are good, and they will be good.*

Begin from the first moment they open their sweet pure eyes, fresh kissed with the dews of heaven, on this strange new world of ours, which will be, to them, Heaven or Hell as you teach them to look upon each thing.

You, mothers, are the God-appointed teachers; to you they look for guidance, for their newly awakened faculties, as day by day they blindly grasps for Truth. In those early days they are very near to nature's heart, and full



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you then stroked back the golden curls and kissed the eyes now closed forever in dreamless slumber, would you have thought it "bad," if the loved one then were feebly crying forth its wants and needs? Would you not rather haste to try *any* experiment that would soothe and comfort? Then why not try today while the little form is warm with life!

Prove all things for yourself.

Thought travels on lightning wings, and reaches the little ones far in advance of words, else why, the old, *old* oft repeated tradition, "Children know by instinct those who love them?" Now we begin faintly to understand *what* that instinct means—merely a perception of the thought waves as they are cast off by the one who approaches, and thrill with pleasure, or jar with pain, according to the intensity of vibration set in motion by their conception in the human mind.

Children are peculiarly sensitive to these vibrations because they are pure in heart and the purer we are in heart the more clearly we discern the immutable laws of the great Creative Force—and could we but realize more fully that the most important of all these laws is that "Thought is the greatest power on earth for Good," surely each one would yearn to stretch forth eager hands to grasp this power, and send it sweeping down the vast ages, in one grand wave of Love.

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